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Concerning the nature of the soul, however, neither science nor philosophy has any helpful word. Faith in immortality offers the only clue (p. 275). The modern social psychology as set forth by Dewey and Mead is ignored in the argument.

ELLSWORTH FARIS

UNIVERSITY OF IOWA

*The Psychology of Marriage.* By WALTER M. GALLICHAN. (England.) New York: Frederick A. Stokes Co., 1918. Pp. xi+300.

This work is not a *scientific* discussion of marriage from a psychological standpoint. It is rather a summary of present teachings respecting sex passion and sex relationships. The justification of the title in the author's mind doubtless would lie in his assertion that the passion of sex love "is not solely the stimulus to love between the sexes and to the continuance of the race. It is the source of socialized living, the origin of most moral codes, the basis of altruism, the motor-force of the highest human activities, and the spring of exalted conduct."

With this thought in mind, the author, basing his conclusions on the study and experience of many years, discusses in nine chapters the problems of sex education, adolescence, courtship, and marriage; the evils of prostitution and sex diseases; and the social dangers arising from improvident marriages, high birth-rates accompanied by heavy death-rates and maternal ignorance.

The work as a whole is not intended as a textbook nor is it in any sense an original contribution to the psychology or the sociology of marriage, but it is full of sound advice and is well worth reading for general information.

J. Q. DEALEY

BROWN UNIVERSITY

*The School and Other Educators.* By JOHN CLARKE. London: Longmans, Green & Co., 1918. Pp. x+228. \$1.75 net.

The "other educators" considered are family, companions, "society at large," and church, but the "main theme is the compulsory minimum, as it is, and as it ought to be." Moral and cultural values stand foremost. Chapter x is on "The Place of the Classics." "To be acquainted with literature and art is preferable to knowledge of bookkeeping or commercial arithmetic." Contrary to Rousseau, "the poor man is the